

A N S W E R TO Dr. SACHEVERELL'S SERMON

Before the

LORD-MAYOR,

Nov. 5. 1709.

In a Letter to one of the Aldermen.

5.

Why do they Pelt Her with more Blasphemous Libels and Scurrilous Lampoons than were ever Publisht in Oliver's Usurpation? Dr. Sacheverell's Sermon, Nov. 5. p. 19.
~~To y^e Law^e & Testimony; if they are not according to this word, it is because there is no light in y^e go^e: 8. 20.~~

9th Dec^r 1709.

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For the Good and Benefit of the POOR.

Sach. 19/3

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B L

Honoured Sir,

YOU ask'd me last Night, What I thought the best way of answering Dr. Sacheverell's Sermon on Nov. 5. I told you, one way was to let it drop into Silence and Contempt, for that there was not one Argument to answer, but a Jumble of Words and Periods, that made the Crackling of Thorns, Noise and Flame; and therefore it was better to pity the Man, and despise the Stuff. It could do no Harm, but rather great Service, to make his own Party-Friends ashamed of him, and to convince the World that Madness is as bad as Moderation. But said you, there be some Answers in Print, and will be more: Pray what is the best Course that a new Answerer can take with him? Why, Sir, said I, to let him answer himself; that is, to produce his own Words, and to let him stand or fall by them, without calling him any Names, or raking into his Life and Conversation. Sir, You press me to give a Specimen of it. Here it is cool and calm, under these Heads: Propriety, Pertinence, Good Sense, Veracity, Seriousness, Charity, and Allegiance.

1. Propriety of Words and Phrases is the first thing required in a Preacher, tho' he be not a Scholar. This Talent of putting Thoughts into plain and proper Expressions is now grown common among the very Tradesmen and the Women: They that have Sense can do it without being bred to Letters. The meanest Scribler is now ashamed of being tax'd with any Blunder. And yet in this Doctor of Divinity's Sermon, there be many Phrases and Periods that are hardly proper. *The Conclave of Jesuits*, p. 5. they tell me should be *the Congregation of Jesuits*, or else the *Conclave of Cardinals*. To call the Papists *treacherous false Brethren*, is not a right Application of the Word, nor such as he himself does afterward allow to it. And does he speak very properly, when he says of another sort of *false Brethren*, p. 11. That when either their Tongues, Hands, or Purses are wanting in her (the Churches) Defence, are ready to sacrifice their Persons and Estates in her Vindication? When he mentions a *boasting the Toleration*, he had better have applied it to the *Union-Flag*. When he makes Apostates to

be *Refugees from our Saviour*, p. 20. he should have said that all Refugees are Renegadoes. When he provides for the *Branch of the Foundation*, p. 23. he should have proved that the Bottom of the Root was the Branch of the Tree. I would not pick out every Passage; I only point at these, that I hardly think proper, at least for one who would be thought an Orator. But note here, That by bare *Impropriety* I do not mean Flights and Bombast, or Nonsense, or Falshood; they will fall in under other Heads.

II. *Pertinence* is another necessary Talent in a Preacher, to adapt his Subject to the Time, and so bring home the thoughts of his Audience to the Occasion of the Day, especially on Solemn Fasts and Festivals; when to run away from the Cause of their Institution, seems really to mock God, as well as to deceive the People. Now upon the Fifth of November, to bring up a long Discourse of *the Perils of False Brethren both in Church and State*, when it was a Day of Deliverance, not from Brethren, but from Aliens and Strangers, from protest Enemies, that neither own our Communion nor our Government; This is somewhat, methinks, that we cannot call *Pertinent*, rather a little foreign and remote. Then in the Beginning of such a Discourse, to tack together the Thirteenth of January & the Fifth of November, and to make them run as it were in parallel Lines, to meet as it were in a Centre, is somewhat that at least is not to the purpose. Any Day in the Year would have better serv'd for such a Text: And, indeed, this old Sermon was not only calculated for the Meridian of another Place, as the Judge said of his Charge, but it was undoubtedly design'd for, and held forth at some other time, when it could not be altogether so *Impertinent*.

III. *Good Sense* is a little above the Propriety and Pertinence of Words and Phrases, and should be kept up in a Sermon above all Discourses whatsoever; because any Turn of Non-Sense is apt to shock a good Christian Hearer, and to make them wish it were deliver'd rather in any other place. For example, while any thoughtful Auditor at *Paul's*, Nov. 5. heard of the Sanginary Consequences of the Popish Plot before it was executed, it must puzzle them to think what Blood was spilt but that of the Traytors some time after; and I think not one of them beheaded, All a dry Death. Again, if you heard as you have seen, *P. S.* that all the betraying and destroying the Church is done, *I wish I could not say, with-*

out Discouragement, I am sure without Impunity. Would you have thought this to be Sense, unless with and without be all, one, or Impunity may stand for Punishment. Suppose again, you had heard him complain of protest Knaves and Hypocrites, p. 22. would it not have stopt your Attention, and set you upon considering, whether in this cunning World there be many protest Knaves; and if there be, whether of those protest Knaves there be one protest Hypocrite; and if so, whether all other Hypocrites do not a little differ from what they pretend or profess to be — — I am sparing; there be other Expressions that keep at a little distance from good Sense, and you could not but have recollect'd some of them, when the Preacher cried out against a *Mixture of Inconsistency and Nonsense*, *that any one that has the least Spark of Conscience or Reason must renounce and detest.* p. 22.

IV. *Veracity* becomes a Divine, of all Persons, and ~~must~~ be found in the Church and Pulpit, of all Places in the World. There to utter any *Untruth*, is to preach the Word of God in the Language of the Father of Lyes. Some things positively asserted in this Sermon are not true. He says, *the Gunpowder Treason is a Fact so evidently acknowledg'd, that the Papists themselves are so far from denying, that they extol it with the highest Panegyricks.* When, to do the Papists Justice, many are so ashamed, that they have denied the Fact, and would represent it (tho' very foolishly) as a Plot of *Cecil*; and even other Papists have not extoll'd it, but expressly condemn'd it as a *Villainy* acted by a desperate Party of the Jesuits. He asks how often we must be told, that King William himself solemnly disclaim'd the least *Imputation of Resistance* in his Declaration, p. 13. When I dare be confident, this is the first time the World was ever told of such a thing; nor does he now tell any thing but a false Story. Would the Prince have come with an Army without intending to relist K. *James*, if K. *James* resisted him? Would the Nobility and Gentry have promised to assist the Prince in *England*, without presuming they must resist the King and all his Popish Army? And therefore to say the Prince *in his Declaration solemnly disclaim'd Resistance*, is to say the absurdest as well as the strangest thing in the World? As the Printer of the Sermon proves against the Preacher of it; for he cites the *Declaration* to shew the Prince disclaimed *Resistance*, and it shews only that he would not claim by *Conquest*. What would you call an Author, who

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Should fortify a bold Assertion with Appeal to a Place that directly proves the contrary? Would you not judge this to be a *glaring Evidence*, as the Doctor calls it, of Insincerity? Such a one is not fit to be trusted with Matters of Fact, You must not believe him when he affirms, that *Queen Elizabeth was deluded by that perfidious Prelate (Archbishop Grindal) to the Toleration of the Genevan Discipline.* This is to cover a Reflection upon her Majesty and some other Prelate, by inventing a Similitude in former Times. Queen *Elizabeth* never gave any such Toleration, nor did the Archbishop in the least attempt to delude her into it: Yet if more Toleration had been given to keep up the Union of Protestants by a Forbearance in little things, it had been more happy for that *Queen* and the Church. He gives you another piece of History, for which you must not take his Word. Says he, *Pray God we may be out of Danger, but we may remember the King's Person was voted to be so at the same time that his Murderers were conspiring his Death.* It is plain the Comparison intended, is betwixt the Rump Parliament, whom he makes to vote K. Ch. I. out of danger, and a late Parliament in this Reign that voted it scandalous and seditious to say the Church was in Danger. This Sermon was first preach'd when this Comparison was more odious, and if true, had been a little fancy and seditious. But in the Old Fact compared with the New there is little or no Truth. There is no one Vote of either House sitting near the time of the King's Death, that voted the King's Person to be out of danger. They rather complain'd all along that his Person was in danger, even in his own Court among evil Ministers, in his own Army, and afterward in the Custody of the other Army; and declared the only Safety of his Person to be in coming to his two Houses.

But what can you expect of a Divine in Civil History, who fails in the History of his Bible! A more egregious Instance could hardly be given, than what you find in the same 20th Page, upon his Outcries of Danger. And *now are we under no Danger in these deplorable Circumstances?* Must we lull our selves under this sad Repose, and in such a stupid lethargick Security embrace our Ruin? When Elisha the great Prophet of God was surrounded with an Host of Enemies that sought for his Life, his Bond-servant beheld not the Peril, till his Eyes were open'd by Miracle, and he found himself in the midst of Horses and Chariots of Fire, This is all his own Commentary that directly contradicts

tradicts the Text. *His Servant beheld not the Peril*; Yes, his Servant did behold the Peril, before his Master prayed the Lord to open his Eyes. *He did behold both the Horses, and the Chariots, and he cried out for fear*, 2 King. 6. 15. But when his Eyes were opened by Miracle, he found himself in the midst of Horses and Chariots of Fire, i. e. in the midst of Danger. Directly contrary he himself out of Danger; for he now saw the Mountain full of Horses and Chariots of Fire round about Elisha, i. e. He saw a Miracle of Protection and Safety, to fear not. For said his Master, *they that be with us are more than they that be against us*. I cannot but say, that many a good Christian would have had his Eyes lift up, and his Hair stand on end, to have heard an historical Part of Scripture so grossly turned into an apparent Falshood.

V. *Seriousness* is another Talent becoming the Pulpit, and a Minister of God in it. The Word must be spoken and heard with Reverence and Godly Fear. The Gesture, the Style, the Voice, and the whole Man must be with Sobriety, and in awful Sense of Religion. That Levity which becomes a Stage defiles an Altar; and what the World calls *Banter* is in the Preacher's Lips as bad as Blasphemy. There is too much of this Humour in Dr. Sæbæverell's Sermon: You would think him perhaps mighty serious, and the most in earnest of any Man in the World, by his Vehemence and Vociferations, and his Zeal upon Zeal. But alas! this is to shriek out without being in any Fright. A Man in a terrible Vizor may laugh under it. The Hawkers cry, A true Relation of a horrible and bloody Murder, when they are no way effected but to get a Penny by it. I appeal to you, whether this grave Doctor does not banter, not only in his Epistle, by deriding your Court of Aldermen, for their giving Impartial Sentence, and being Wise and Acute Judges; and upon my Lord himself in teaching him a part of the Ten Commandments: *My Lord, I was always bumbly of Opinion that the Fifth Commandment was genuine*, &c. But he brought this Archness down the Pulpit Stairs with him. The wily Volpone is a Character in a Comedy, p. 21. and *Her Majesty, God bless Her*, is a piece of a Song. The Pickers up and Retailers of such Wit are the worst of Buyers and Sellers to be Whipt out of the Temp'e.

VI. *Natural and easie Language* is another good Property in Preaching, drawing the People to hearken and understand.

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and offering unto them the best Help of Memoy. If there be any thing in a Sermon that is stiff and rugged, perplex'd and difficult to apprehend, it is very wrong way of speaking to the People. When Preachers beat and blow in Drums and Trumpets, Noise and Rattle, when they affect big Words and Sentences, and a heap of Epithets; this does not do well in Declaiming, nor in any Exercise but that of Scolding, where the Sense is not regarded, but the Clamour only. And even some Disputants in the Street have the shrewder Art of saying a little in a few Words. — You would neither hear nor read the Doctor's Sermon without being opprest with his Style; it loads a Man and sweats him, there is so much of what they call Fustian and Bombast in it. Not only a frequent Triplet, or a Pair and a half of Verbs and Nouns, as the Misses learn to Dance by fetching three Steps at a time; but the coining of false Epithets, a Distortion of Words to a new Sense; the wresting of Scripture-Phrases to a surprising Use and Application, with many far-fetch'd and extick Turns, that would surfeit any temperate Man. See him reconciling the Apostle and the Orator, and freeing him from an Imputation upon his Modesty, p. 6. See him defending that Apostle from wretched empty hypocritical Sopbisters. See him rebuking the same Apostle for condescending to dispute with such impudent, boasting, self-conceited Pretenders, such as ought to be answer'd not with Arguments, but Anathama's, p. 7. See him supporting our Constitution, which can never be safe under such precarious Dependencies and despotic Imaginations, p. 14. See him a little angry with the Pride, Humours, Caprice, and qualm-sick Stomachs, of obstinate, moody, wayward and schismatical Hypocrites and Enthusiasts, p. 17. And if you can bear to come within another Discharge, hearken and have a Care, p. 19 Consciences truly scrupulous, let them also move within their proper Sphere, and not grow Excentrick, and like Comets that burst their Orb, threaten the Ruin and Downfal of our Church and State. Now in bold Flights you must not examine the Nearness of Truth. Never examine what sort of heavenly Bombs there are that burst their Orb, nor ask whether they threaten a Ruin and Downfal of the Heavens, if they do so chance to burst their Orbs. You have heard your Grandfather speak of strong Lines. There be few of them now written, and those that are, be from the lowest Scholars in the English Tongue. There is a great deal of Difference in a pleasant Rallery, and a boisterous Rattling and Railing. But such was the Distemper of Men in the Apostles time, when the

Murmures

Murmurers and Complainers are the very *Orators*, whose *Mouth speaketh great swelling Words*. This same Dr. *Sacheverell* is said in his Sermon to reflect rudely upon Arch-bishop *Tillotson*, hating his Principles, and being ignorant of his Language.

VII. *Charity and Temper* set out a Sermon with good Advantage, and reconcile any Christian People to longer Patience and Attention. An Air of sedate Calmness, in Words that are not harsh nor bitter, with a Zeal for Souls that is sincerely pure and peaceable. This Spirit of Divine Eloquence, tho in a smaller Voice, does excite, and perswade, and convince, above all the Thunder that can be made. Now it would make a modest Man stop his Ears, to follow Dr. *Sacheverell*, and hearing him crying out of the *Foreign Protestants*, or the *English Puritans*, you cannot tell which, that you may take it of both, *Miscreants begot in Rebellion, born in Sedition, and nurſed up in Faction*, p. 19. Hear him open against the poor Low-Church-Men, *Conformists in Profession, Half-Conformists in Practice, and Non-Conformists in Judgment*. A Mixture of Inconsistency and Nonsense. *An Habitual Hypocrisy*, that, without a miraculous Conversion, leaves a Man incapable of Repentance, and damns him both here and hereafter. Toward the End of the same Paragraph, he kicks all those Brethren into Hell; *To their Portion with Hypocrites and Unbelievers, with all Lyars, that have their Part in the Lake which burns with Fire and Brimstone, with the Grand-Father of Falshood, the Devil and his Angels*. And so here we leave our false Brethren in the Company they always keep a Correspondence with. This is a breaking loose of that Prison, under a Pretence of committing to it. But if he can thrust in so many Prisoners to be in Company with the Devil and his Angels, I think he need keep no longer Correspondence with them. Or if the Correspondence must go in the same Room, and a Secretary is wanting, he that can write with Coal and Firebrand, is certainly fittest for that Place.

VIII. *A Veneration for the Scriptures*, and a conscientious Regard to the true Sense of 'em, is another Qualification that is necessary in every Christian Preacher, to speak as the *Oracles of God*, and not to wrest the Words or Sense of 'em. How far the Doctor has trespass'd upon this Rule, and even dealt deceitfully, or at least, wantonly, with the Word of God, may appear in some Instances. For explaining his Text, he says, *this Term ~~Yeudas~~ exōia being of a relative Signification, &c.* when indeed there is no such Word in his Text, nor (that I know of) in any Part of the Old or New Testament: It is a Term of Art of his own making, that is at least Unscriptural, and yet he uses it as one of the *Words of the Prophecy of that Book*; when he cannot but know, that *If any Man shall add unto these Things, God shall add unto him the Plagues that are writ in that Book*. Rev. 22. 18. His Allusions to Scriptures are not very decent. He makes the Church in Danger to be our Saviour on the Cross.

Cross. Thus (says he) our False Brethren, as the Jews did our Blessed Saviour, crucify the Church betwixt Thieves, p. 17. With equal Prophaneness, he makes his true Churchman to be a God Almighty: Under all Circumstances like that God and Religion he believes and serves; without Variableness, or shadow of Change, but is the same to day, to morrow, and for ever. Which indeed cannot be said of a Low-Church-Man. Again, he makes a Medley of a Poetical Fable and Scripture, in a manner not serious or chaste, speaking of the Union of Protestants, which some have called a Comprehension. He gives it this Flourish: *And to admit this Religious Trojan Horse, big with Arms and Ruin, into our Holy City, the strait Gate must be laid quite open. Her Walls and Inclosures pull'd down, and an High-Road made in upon her Communion, and this pure Spouse of Christ prostituted to more Adulterers than the Scarlet Whore in the Revelations;* p. 16. A Man of Wit ~~can~~ can make any thing of his Church; a Saviour on the Cross, and yet a worse Prostitute than the Whore of Babylon. ~~But~~ How bold soever he maketh with the Church, yet he should spare the Foundation of it, the Holy Scriptures, and the Head of it, our Blessed Lord.

A Man of these Liberties may fly in the Face of all Mortals. And I think he does so in a very sufficient manner. He insults the Dead, and assaults the Living, and with as little Regard to Truth, as to Charity and Good Manners. Kings and Queens, Arch-bishops and Bishops, are rak'd out of their Graves, to be censur'd and condemn'd by him: Q. Elizabeth was deluded by a perfidious Prelate to the Toleration of the Genevian Discipline, p. 19. When she was really a wise Princess, not to be deluded by any Prelate; nor bearing the Insolence of any Priest. She pardon'd indeed some few, and suffer'd others to be hang'd: The Doctor himself commends these her wholsom Severities, and indeed no Government can long subsist without making some Examples of Justice. Now he retracts, and commends Q. Elizabeth, for a Queen of true Resolution, and pious Zeal, either only to intimate somewhat wanting in some other Queen, or at least for a Handle of arraigning her next Successor K. James I. Had Her Successor, K. James, but follow'd her wise Politicks, his Son had never fallen a Martyr to their Fury, nor any of his unhappy Off-spring suffered those disastrous Calamities, which made the Royal Family one continued Sacrifice to their Malice, p. 19. It is very true, that the Sufferings of K. Charles I. were a little owing to the Mal-Administration of his Father's Reign, but for a Cause directly contrary to what the Doctor asserts; not because he did not follow the Example Q. Elizabeth in Severity

ty against the *Puritans*; for in good truth he hated them more than the Queen did, and dealt more hardly with them. But it was because he did not keep so strict a hand upon the Papists, as *Q. Elizabeth* did, but gave 'em Connivance, and Favours, and at last stipulated for an express Toleration of them. How far the Doctor carries that unhappy Off-spring of *K. James*, and their disastrous Calamities, we must not presume to guess; but we believe our good Queen to be one of the Royal Family, and we hope *She* is not yet a Sacrifice to any Body's Malice.

X. After some other Indignities put upon the Crown, he strikes at the Mitre. He takes two of the best Men, in the highest See, Arch-bishop *Grindal*; and Arch-bishop *Tittonson*. ' He falleth upon the latter under this Title of a Rebel to God, ' and Traitor to his Church; a False Brother, presuming to ' evacuate the great Sanctio[n] of the Gospel, the Eternity of ' Hell Torments—— and to lay open all those sacred Boundaries of the Church, to let in all Sectarists and Scismaticks, ' of whatsoever wild, romantick or Enthusiastick Notions, ' so as to make the House of God not only a Den of Thieves, ' but a Receptacle of Legions of Devils, p. 9. With a great deal more of the foulest Ribaldry upon him and the other Bishops and Divines, who upon the late Deliverance from Popery, had a good Inclination to have come to some Temper and Terms of Union with the moderate Dissenters; which he calls, ' The long projected Scheme of the Ecclesiastical Achitopels: A Scheme so Monstrous, so Romantick and Absurd, that 'tis hard to say, whether it ' had more of Villainy or Folly in it.—— It is possible, that Arch-bishop *Grindal* was inclinable to the same Design; nay, I believe all good Men will be for ever so enclin'd. However, to do some Justice to Arch-bishop *Grindal*'s Memory; he was a wise and pious Man; he was long in great Favour with the Queen, and was put out of it by a potent Courtier, for the Courage and Conscience of doing his own Duty. However, he went to his Grave in Peace, and was never disturb'd there till the Ministry of Arch-bishop *Laud*, whose Creatures, *Heylin* and others, began to run down Arch-bishop *Abbot*, and Arch-bishop *Grindal*, to recommend the different Temper and Measures of their own sanguine Patron. And from that time Moderation began to be called *Grindalizing*, &c. Yet there never was any warm Writer that call'd him by such ugly Names in Print, as the Doctor call'd

him in the Pulpit, That false Son of the Church, Bishop Grindal; — That perfidious Prelate, by whom the Queen was deluded. &c. Soon after the Death of Archbishop Grindal, a Libeler set forth several Pamphlets, to asperse the Bishop's calling himself *Martin Marc Prelate*, whose true Name of *Ap. Henry* had somewhat of the Doctor in him: He had greater Wit, and Malice enough, and hated or reviled the Archbishop of Canterbury, calling him *John Canterbury* &c. and was, as you may see in *Anth. a Wood*, a particular Plague to the President of *Magdalen-Colledge, Oxford*, and the Bishop of *Winchester*; yet he never came to that height of calling any Bishop, a *Perfidious Perlite*; though indeed he was very toul-mouth'd, and when no Rebukes would silence him, he was hang'd up by the Neck at *St. Thomas a Watering's*, on *May 29, 1593.*

XI. I am perfectly sick of his Reflections, directly or by *innendo*, upon other Bishops, particularly on the Bishop of *Sarum*, who has done him no manner of harm, but to bring his poor Mother into an Hospital for Life, and to give her the Bread her Son could not afford her. Ingratitude is somewhat more than ill Manners. The Doctor began these Civilities at *Oxford*. He was there the known Author of a Pamphlet, about the *Character of a High or Low Church-man*: And happening to owe his Education, his little Cure, and his Mother's Livelihood, to the Bishop of *Coventry* and *Lichfield*, the Bishop of *Worchester*, and the Bishop of *Sarum*, all very worthy Prelates, he chose out these three, and made them a bountiful Return of Calumnies and Scandals.

You would expect perhaps a little Discretion in the Doctor, and so much of Self-Defence, as to keep at a Distance from the Ministry, the Parliament and the Queen. Well! there is such a State as a Reprobate Mind, that drives away not only Conscience, but common Prudence. The Doctor has so little Guard upon himself, that he flies *High*, and flies at *All*, and this not in dark Libels, but in a Sermon at Noon-Day, in the midst of the City. To cite you some Passages upon each Head.

XII. First, The Ministry, whoever they are, must think themselves a little concern'd, in being told, that some Persons endanger the Government, by filling it with *ies profess'd Enemies*, — and would ingratiate with *Clamorous, Infatiable, and Church-discouraging Malignants*, p. 19. — — — And supposes many

many to be in Trust, who by Principle are Traytors. In short, (says he) as the English Government can never be secure on any other Principles, but strictly those of the Church of England, (where strictly is the Church, is only high Church) so will I be bold to say, where any Part of it is trusted in. Persons of Any other Notions, they must be false to themselves, if they are true to their Trusts; or if they are true to their Opinions and Interests, must betray that Government they are Enemies to upon Principle, p. 15. I am weary.

XII. Secondly, I don't think the Two Houses of Parliament neglected by him. He could not but remember they are the United Council of Great Britain, and yet he decries a *Mongrel Union*; and tho' he does not call it indeed a *Mongrel Union of Kingdoms*, but of all *St^tts*; yet he could hardly have given the World such an awkward Epithet without thinking of something already done, as well as speaking of what is impossible to be done. When he speaks of the Union of true Churchmen, he calls that a *True Peace*, and a *Solid Union*, p. 23. — The same Parliament meet and sit, and act by Law, and particularly they act according to the Law of Toleration and Liberty of Conscience; and yet he makes it a Capital Crime of Treachery and false Brotherhood to defend Toleration and Liberty of Conscience, p. 10. — Again, he speaks it in the time of a sitting Parliament, that false Brethren are suffer'd to combine into Bodies and Seminaries, wherein Atheism, Deism, Tritheism, Socinianism, with all the hellish Principles of Fanaticism, Regicide, and Anarchy, are openly profest and taught, &c. p. 15. I shake to repeat his Words.

XIV. He had now but one Step to the Throne, and I think he takes it as if he were another Pretender, and design'd a new Invasion. He makes a long, and in my Opinion, a seditious Prayer for the Church, lying bleeding of the Wounds she has receiv'd in the House of her Friends. — Her Priest sighing, and she in Bitterness, because her Adversaries are chief, and her Enemies at present prosper, p. 24. And yet for the Queen he has this short Petition, *Her Majesty, God bless Her*. He calls Union and Moderation, caning Expressions, p. 11. when they have been both used to very excellent Purposes from the Throne, and I believe in the very Sense that all Men take 'em. While the Queen is Head of the Church, he makes the whole Body to be in the same Danger, when that seditious Imputation was long since taken off by the Queen and Two Houses. He

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calls down *Vengeance* from Providence on a Church and Kingdom thus debauch'd in its Principles, and corrupted in its Manners, and instead of the true Faith, Discipline, and Worship, given over to all *Licentiousness* both in Opinion and Practice, to all *Sensuality, Hypocrisy, Lewdness, and Atheism*. And now (says he) are we under no Danger in these deplorable Circumstances ? Must we lull our selves under this sad Repose ? &c. Once more : The Queen is in her Royal Goodness, as well as in the Constitution of her Government, an Enemy to Persecution, and yet this Doctor is whetting a Sword for her, and pointing out her Friends to fall under the Edge of it. They who qualify themselves to get into *Places and Preferments*, who put on a *Show of Loyalty*, and seem tolerably *easy in the Government*, if they can engross the Honour and Profits of it. But let *Her Majesty* reach out her little Finger to touch their Loins, and these sworn *Enemies to Passive Obedience*, and the Royal Family, shall fret themselves, and curse their Queen and their God, and shall look upwards, p. 15. These are they whom he calls our *Political False Brethren*.

XV. You begin to think me tedious ; but indeed, I have tired my self more than I can do You, by searching a Place that affords nothing but what is offensive to any Senses that are in a right Order. You laid it upon me, but I hope one such Penance is enough for a Man's Life. I have been faithful in the Quotations in Words at length, and have not wrested them to any purpose but their own immediate Sense, confirmed by the Tenor of the whole Sermon. There be many other Passages that I have omitted to save trouble. I have likewise past by his Inscriptions of Danger to the Church on his Title Page from *Velleius Paterculus* and *St. Paul*, and his concluding Prayer for cleansing the Church, and several other things. Nay, I have not meddled with his darling Principle of *Passive Obedience*, because he asserts it without a Word to prove it ; and partly because that mistaken Matter has been abundantly set right by our best Lawyers and Divines at the Revolution, and by the Laws themselves, and our whole present Constitution ; and indeed by the precedent Laws of Nature and Revelation. And upon this Point the Doctor is abundantly corrected by another Answer entitled, *The Perils of being zealously affected, but not well*. I have likewise omitted all Personal Reflections upon the Doctor (except a Word or two upon his known Ingratitude) not that I am a Stranger to his Life and Conversation, from *Marlborough* to the o-

ther Borough ; but because it is his way, and very unbecoming any other Writer ; nor would You, Sir, allow it, if I could forgive my self in it. Nor, lastly, do I meddle with any Proceedings in your Court of Aldermen, or any Questions elsewhere. I keep purely to the Sermon, and am only sorry that I must say thus much farther, That since the Foundations of the City of *London*, and the Conversion of this Island to Christianity, there has not been in any Age, within any Cathedral or Parochial Church, such a Sermon, so Insolent, Uncharitable, Untrue, as this deliver'd (tho' long before compos'd) before the Right Honourable the Lord Mayor, Aldermen, and Citizens of *London* at the Cathedral Church of *St. Paul*, on the 5th of *Novemb.* 1709. by *Henry Sacheverall D. D.* I have nothing to do to enquire whether this be not the first Example of Modesty to print such a Sermon by Command of a Lord Mayor, without and against an Order of the Court of Aldermen. I drop a great many things for Brevity, and must leave a little room to pray heartily for the Prosperity of this Nation, and the Peace and Happiness of this Great City, from the Perils of *Plague* and *Fire*, and false Brethren, and Fury of *Persecutors*, who defile the Temple, and would turn All into a Field of Blood, after they have turned Religion into Rebellion, and Faith into Factions.

I am

Your Humble Servant,

P I N I S.

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